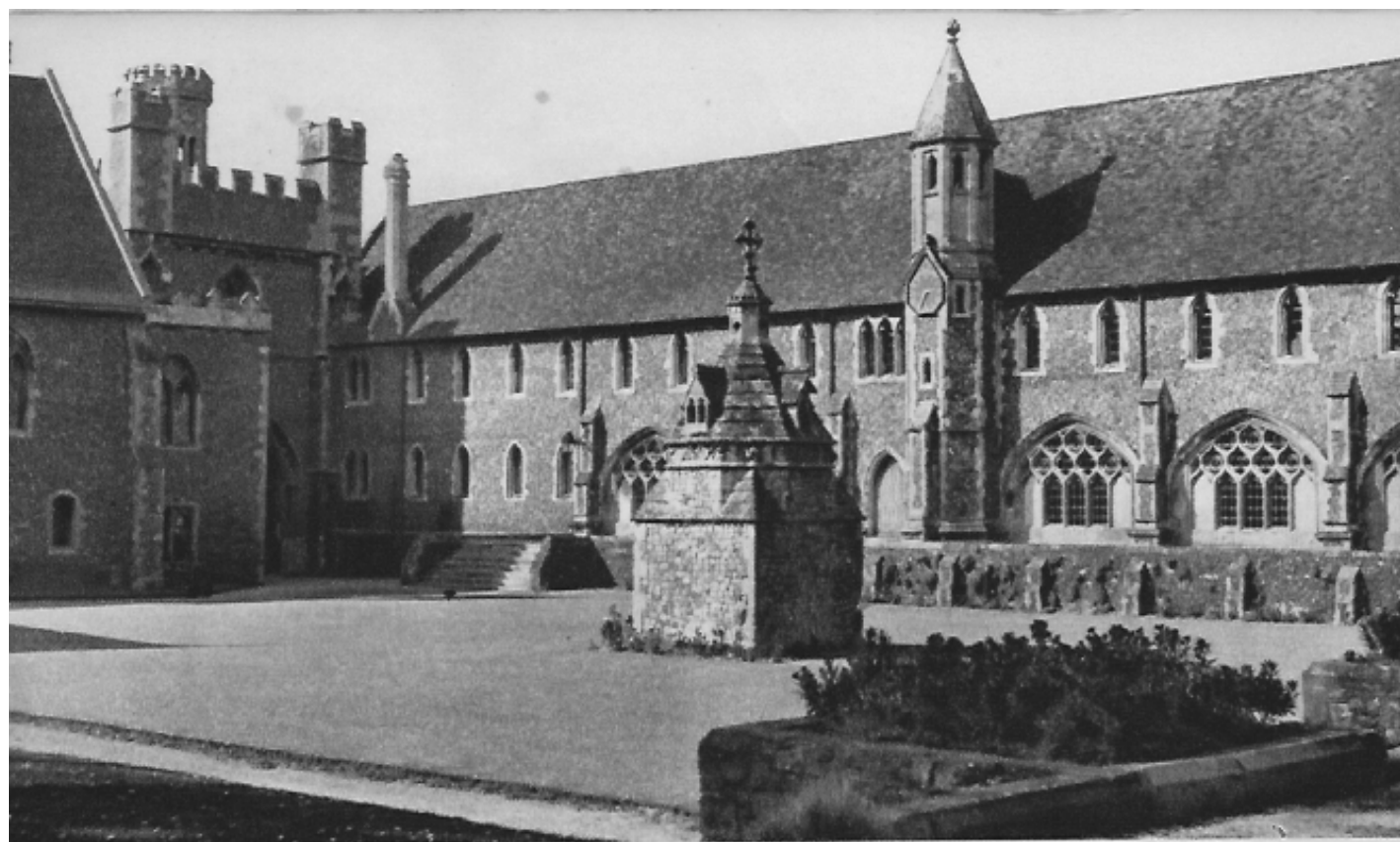


ST AUGUSTINE'S CANTERBURY



A STORY OF ENDURING LIFE



ST AUGUSTINE'S CANTERBURY

The Central College for the Anglican Communion

PREFACE BY THE ARCHBISHOP OF CANTERBURY

In commending this brochure to you, I hope that your imagination will be caught by the splendid vision which it puts before you so vividly, and which is now to be embodied in the new St Augustine's College.

By the will and grace of God, the Anglican Communion has grown, in little more than two centuries, to world-wide proportions. A fellowship of Churches formerly contained in these islands now engirdles the earth. This Communion embraces Churches of every colour and race, and with many different cultural backgrounds. In it are long-established, sturdy provinces. But in it also are younger members whose growth has been very rapid and whose resources, both for consolidation and still more for expansion, are very slender. Pressure of external circumstances leads these younger members to need self-government before they have been able to accumulate large stores of tradition, theological thought, and experience. Each province and missionary diocese is therefore

liable to lose touch with its neighbours, and imperceptibly to develop weaknesses or idiosyncrasies of its own, and may possibly lose the sense of belonging to a larger family in the Church. Of course, there are uniting factors: the Book of Common Prayer, which is the common possession of all the Anglican Churches; the Lambeth Conferences, seasons of common counsel; occasional interchange of visits; Pan-Anglican Congresses for clergymen and laymen from all parts of the Communion, the next of which is to be held at Minneapolis in 1954, by invitation of the Episcopal Church of the United States. All these links are good, and that of the Prayer Book vital. But something more is needed, at a deeper level. It is this that St Augustine's, by determination of the Lambeth Conference of 1948, is destined to provide. What better safeguard against disrupting tendencies could there be than that priests from all the various Anglican provinces and missionary dioceses should be coming in a steady stream to spend a year or more together at St Augustine's, teaching one another, enlarging their experience of the Anglican Communion and their understanding of its special tradition and of its essential value in the tensions of today? What more powerful means could be employed of ensuring both the liberty and the unity which we prize than that representatives of all our members should live together in a discourse of worship, discussion, and spiritual enterprise? And what more suitable place for all this could be found than the Mother Church of England and the City of Canterbury itself?

You will learn from this brochure how it is hoped to finance this great enterprise. The priest-students will pay no fees and will receive a vacation allowance. The expenses of the College are to be met by those Churches which can contribute to them. The Churches of Canada, India, Ireland, Scotland, and Wales are already doing so, each according to its means; and it is hoped that others will do the same. But the Churches of England and of the United States must bear the lion's share. The share of the Church of England is to be £3,000. At the request of the Missionary Societies, conveyed by myself, the S.P.C.K. has undertaken the task of providing up to £2,400 per annum. That is a bold and generous undertaking. It will be for this Society to tell Churchpeople at home about the new College, to convey to them its purpose, to awaken them to its importance, and to inspire them with the vision of its possibilities for the work of Christ and his Church. In so doing I trust that it will receive from Churchpeople the added contributions without which it will not be able to fulfil what it has undertaken.

Geoffrey Cantuar.



NORMAN CRYPT CHAPEL—showing the ancient altar of St Thomas

THE STORY OF ENDURING LIFE

By Canon W. F. France, M.A.

Warden of St. Augustine's College, 1945-52

THE STORY of St Augustine's—from Abbey to College—tells of the birth of the Church of England: of the spread of the faith from Canterbury to the North of England, whence it crossed the North Sea to North Europe: of the founding of the Mother University of England: of the rise and grandeur of the premier Monastic House, favoured by kings and queens: of dissolution and desecration, followed by the foundation of a Missionary College from which over 800 men have carried the Good News to all parts of the world: and now of plans for a yet greater future.

The narrative of this enduring life strides across the arches of the centuries, and cannot pause to examine the rich diversity of detail. It is therefore best clothed in simple words so as to adorn more worthily the splendour of the theme.

ROMAN DAYS

A.D. The origins can only be set out in a catalogue of facts which assemble and meet
43 together to give birth and early life. When Julius Cæsar invaded Britain in 55 B.C. and then withdrew, he left behind only a few pockets of Roman culture, for conquest and settlement did not come until A.D. 43, by which date the Empire made possible the flow of Christian faith and life throughout the Western world.

A.D. About a decade after the Roman Conquest of Britain St Paul arrived in Rome to
56 meet imprisonment and death, but during his few years there he let loose a tide of Christian life which was to flow and flood until in 325 the mighty Empire surrendered to the Church. Waves of this faith-bearing tide reached Canterbury, a military centre and a Roman city whose richness the archeologist still uncovers. They left two churches: one—of which no trace survives—where the Cathedral now stands; and the other—in

which some Roman wall remains—the venerable church of St Martin. There was yet another supposed place of worship half-way between these two in which much of the Roman work still stands to-day. What it was, scholarship cannot with certainty determine. Was it, as some suggest, yet another church? It is hardly possible that Roman Canterbury held three churches within a mile. Was it a Roman temple? No one knows with certainty. Suffice to call it, with Thorne, the Abbey Chronicler, a fane. Its story comes presently.

SAXON DAYS

A.D. 597 Early in the fifth century the last of the legionaries withdrew and Saxon invaders swarmed over the country, destroying everywhere and driving the remnant of the Christian faithful into the Welsh hills. By the close of the sixth century strong government, at least in the South-East, brought peace, and Ethelbert reigned in Canterbury. His wife, a Frankish Princess named Bertha, was Christian. For her Chaplain she had a Bishop named Liudhard, and she worshipped in St Martin's church; and the postern by which she passed through the city wall on her way there (it is now the way from the College to the Cathedral) is still called the Queningate, or Queen's Gate.*

The pattern now grows quickly on the loom. To Ethelbert and Bertha came, at Easter 597, Augustine and his company of forty bearing a silver cross and chanting a litany. Their pious life of prayer and their selfless modesty, eating only food brought to them and asking of none, charmed the people and convinced the King. He was baptized, tradition holds, on Whitsunday 597 in St Martin's church, perhaps in the Saxon font still there in use.

A.D. 613 The King now removed to Reculver. On leaving Canterbury he gave to Augustine the site of his palace for a Cathedral, together with a large tract of land between this site and St Martin's church, whereon to build a Monastery and Abbey which was to be the burial place for kings and archbishops. This ground held the fane "where", says Thorne, "the King and his nobles were wont to make sacrifice to demons." By throwing down, breaking, and burying the pagan monuments (excavation has recovered some of them) Augustine cleansed the fane, and consecrated it with dedication to St Pancras. In the side

NORMAN CRYPT—with restored Altar



*The original gate was a few feet to the North.



ST AUGUSTINE'S ALTAR—St Pancras' Chapel

chapel still stand the broken remains of an altar which (says the medieval Chronicler) was used by Augustine himself. And, he adds, the Devil, angered at being expelled from the home he had so long inhabited, tried to throw it down; but his claws slipped, and the deep scoring of his claw marks are to be seen to-day.*

Building started at once, and in 613 the first Saxon Abbey was consecrated. So, within sixteen years of Augustine's arrival a Cathedral was in being, an Abbey consecrated, and Bishoprics founded in Rochester and London.

A.D. 601 In 601 Pope Gregory sent over another band of Missionaries to Kent, one of whom
 625 was Paulinus; and when Ethelburga, the Christian daughter of Ethelbert, was married in 625 to Edwin, King of Northumbria, Paulinus was sent with her as Chaplain, and to teach Edwin and preach to the people. The preaching was the occasion of one of the loveliest stories in English history: of how a thegn compared the life of man to a sparrow flying out of a stormy night into the light and warmth of the hall and out again into the night. If then this new Faith could tell of whence man cometh and whither he goeth it should be heard. So began the links between Canterbury and the North, to be forged more closely when Benedict Biscop—for a while Abbot of St Augustine's—founded the famous monastery at Wearmouth. Our narrative must not, however, linger over the grand history of the spread of the Faith in the North, and Paulinus is only chosen to illustrate the way in which the missionary work of the Church radiated from Canterbury to all parts of the country.

A.D. 673 St Augustine's was, however, more than a source of missionary activity, it was also a renowned teaching centre. In 673 Adrian, learned in Greek and Latin, was appointed Abbot and at once made the Monastery a place of learning, which drew

*Archaeologists differ about the earlier facts of St Pancras. Some suggest that it was another Romano-British church; others that it may even have been a Roman temple. Some discredit the story of Ethelbert's fane and say that it was a new building erected by Augustine out of Roman material on the site. This presents four difficulties: (1) The quantity of Roman material is large, what is it the remains of? (2) Why should Augustine have built two churches within a hundred yards of each other, thus having—with the Cathedral and St Martin's—four churches within a distance of half a mile? (3) If the Chronicler's story of Ethelbert's fane is fiction or myth, what is its source? (4) How are the undoubted pagan monuments which excavation has uncovered to be accounted for?

to it such scholars as Benedict Biscop, Albinus, and the princely Aldhelm. The studies embraced not only theology, Latin, and Greek, but also astronomy, arithmetic, music, and the poetic arts. And so, as Dean Stanley writes, "St Augustine's Abbey was the Mother-School, the Mother-University of England, the seat of letters and study, at a time when Cambridge was a desolate fen, and Oxford a tangled forest in a wide waste of waters."

NORMAN DAYS

A.D. 1066 Space does not allow of telling about the grim Danish days: of how Canterbury was twice invaded, and then in 1011 sacked with horrible massacre; of how the Cathedral was burned down, the monks slain, and the saintly Archbishop Alphege carried off in captivity to death; of how the Abbey was spared by a miracle as the Abbey Chronicler relates, or by bribery, as the Cathedral Chronicler claims; of quieter Danish days and the good King Canute, large benefactor and oft-time guest of the Abbey. For we must stride on to Norman days.

This was the age not only of vigorous religious revival but also, and more especially, of ambition in magnificent building such as the world has never known since. William the Conqueror was a lavish benefactor of the Royal Foundation, and as early as 1099 the majestic Norman Abbey church had replaced the more modest Saxon buildings. Three hundred yards away towered the grandeur of Lanfranc's Cathedral; and with these two the glory of Canterbury was superb and unsurpassed.

There followed four hundred years of jealous privilege, of wealth, and worldly pomp. Kings and queens were frequent guests of the Abbey and were entertained at lavish banquets. Growth was almost without pause as building succeeded building, and Banqueting Hall, Guesten Hall, Chapter House, Infirmary, and Almonry were all in keeping with the general splendour. It was indeed an aristocratic house; but, even if simplicity and evangelistic zeal were lacking, there is no hint in any record of moral decadence. Worship and scholarly study were continuous.

THE ABBEY CLOISTERS—Norman pipes still supply the water for the fountain

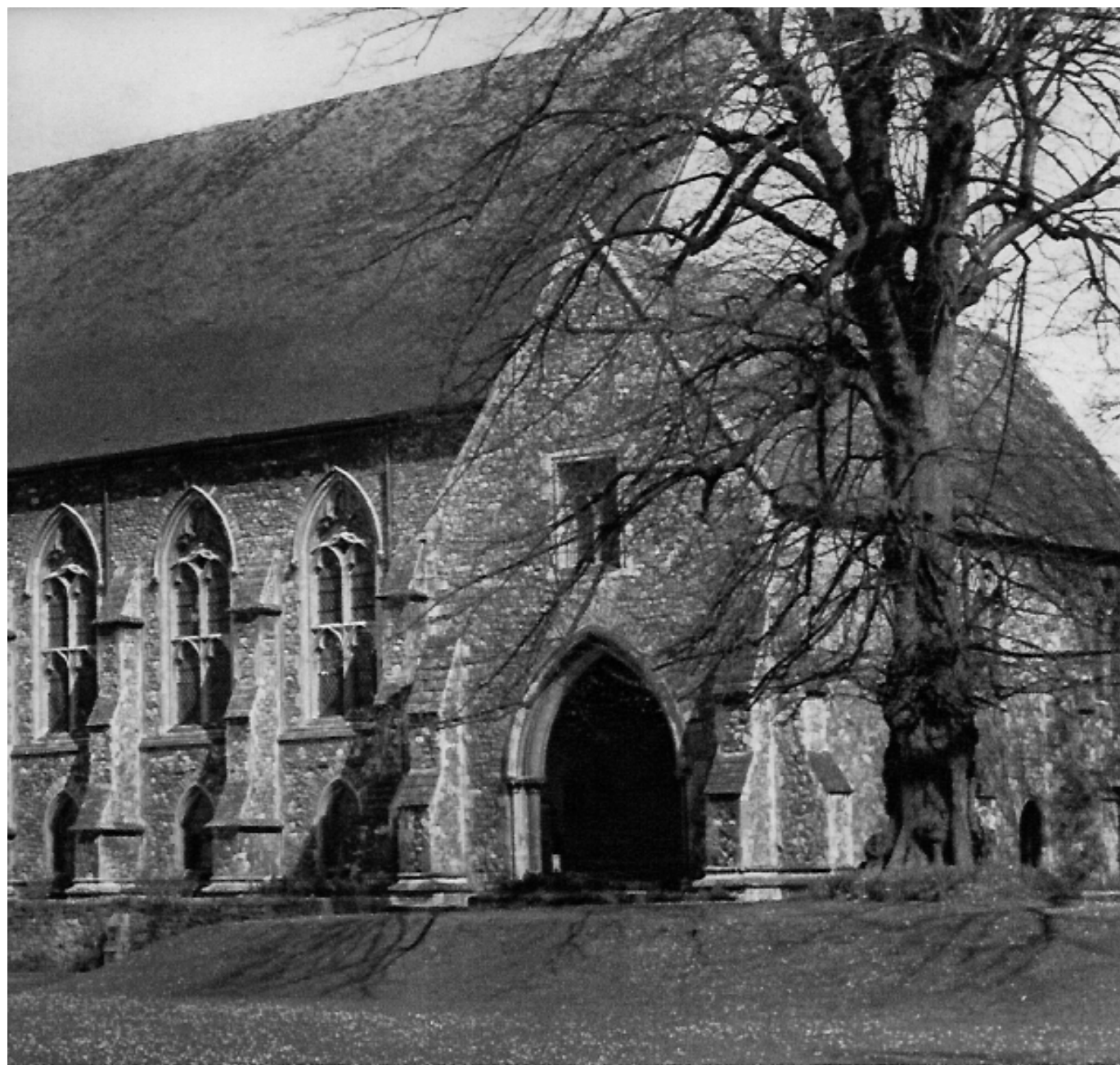




TUDOR DAYS

A.D. 1538 It is outside the theme of our narrative to discuss the causes—they were many and complex—of the decline and fall of monastic life in England. For St Augustine's the end came in 1538 when the Abbot and thirty remaining monks signed the deed surrendering all to the King. Henry VIII and his Queen, Jane Seymour, had been guests of the Abbey in 1536, and his greedy eye cannot have failed to note its riches. Plate, jewels, ornaments, vestments, all went to the King, as did also the sale proceeds of the lead on the great roof; and the people of Canterbury were free to carry away the stones of the falling walls at a penny a barrow-load.

Henry VIII adapted part of the buildings and added others to make a royal palace, enclosing also a garden whose Tudor walls still stand. Here the unhappy Anne of Cleves



THE LIBRARY—reconstructed from ruins of Banqueting Hall

was lodged on her way to meet the King. Here Queen Elizabeth stayed for some weeks which included her birthday in 1573; and the birthday banquet given by Archbishop Parker so strained his purse that he was compelled to retire for a while to one of his country houses to restore his finances. Here Charles I brought his French bride Henrietta Maria—whom he had married by proxy—for her first night in England; and here, too, Charles II stopped in his progress to London at the Restoration.

The estate then passed through the hands of several families. Slowly it sank until it became a desolate ruin, where cattle grazed and pigs rooted; and the buildings that remained—the Great Gate and the Guesten Hall—were used for brewing beer and cock fighting, while the Court was given over to cheap-jack shows and dancing. Desecration was complete.



ROYAL GUEST CHAMBER—Upper Gatehouse

VICTORIAN DAYS

A.D. 1848 The Tudor Age had made England the centre of a new maritime world. Missionary work began at once, though at first it was carried on only by a few. But missionary zeal always brings new life. By 1699 the S.P.C.K. was born and in 1701 the S.P.G.—twin children of the same parent. There followed the Evangelical Revival, the birth of the C.M.S. in 1799, and the Oxford Movement. In the 1830's after the Napoleonic

Wars there began the mass-migration to the Colonies, soon to be swollen by many thousands seeking escape from the distress of the "hungry forties." The Church did not forget her scattered children and the establishment in 1841 of the Colonial Bishops Fund soon found over a million pounds to provide bishops to lead and build in the new lands. But the demand for clergy was always far ahead of supply, and several great leaders, such as Bishop Broughton of Australia, who protested that the soul of a man was worth as much as the wool of a sheep, did much to stir the heart and conscience of the Church.

The story now returns to Canterbury, and what happened is so astonishing, so wonderful, that it is best told in a simple catalogue of facts without comment or adornment of words. The Rev. Edward Coleridge, a saintly master at Eton, had set his heart on founding a College, less expensive than Oxford or Cambridge, where eager young men might be trained for ordination and for service in the Colonies. But he did not know how to find the money needed, or where to plant his College. Then in 1843 Dr Brett, a layman, and a son of the Oxford Movement, who was practising medicine in Stoke Newington, wrote anonymously to a Church newspaper. He told of a visit to Canterbury and of his horror at the lamentable desecration of the ancient Abbey; and he pleaded that some wealthy and God-fearing layman might buy the ruins and restore them to Church use. Mr J. Beresford Hope, M.P. for Maidstone, a devoted Churchman, and a rich man, saw the letter. He bought the grounds with the ruins—including the Great Gate and the Guesten Hall, both of which were still standing—but had no idea of what to do with them. Coleridge heard of the purchase. He went straight to Beresford Hope and said in effect, "You must give them for my College."

Again our narrative must stride along without pause to tell of how these two set about founding the new College: of the great public appeal: of large gifts for endowment whose donors included Queen Victoria: of restoration of the Guesten Hall as College Dining Hall, and of the Pilgrims' Chapel (still then partly standing) as College Chapel: of

exact rebuilding of the Banqueting Hall as Library: of new College buildings carefully placed so as to allow for expansion: of the Royal Charter: of the splendid opening ceremonies to which guests came from London by special train leaving at dawn: and of the building up of a life and tradition which hold the life-long affection of those who are touched by the inspiration of so great a heritage.

Plans and hopes were fulfilled, and surely God has blessed it all, for from this pioneer missionary College some 800 men have gone out into all parts of the world. Several have become bishops; many have been great in creative service. All are members of a goodly fellowship in whom lives again something of the spirit of Augustine and his band of forty.

THE TWENTIETH CENTURY

A.D. 1936 Growth begets growth. And now St Augustine's looks forward to new service to meet the needs of a world-wide Church. In January 1936 the *East and West Review* published an article called "English Training of Overseas Clergy." The gist of the argument was this: The large growth of the Anglican Communion and the establishment of many autonomous Provinces have presented the Church with many new and complex problems, which call for expert knowledge and careful thought in preparing the way for action. It is implicit, the argument ran, in the ideal of self-governing provinces and national Churches that they should look to the day when they find their clergy from amongst their own people; and already the number of indigenous clergy far exceeds that of missionary clergy sent from other lands. Growing Churches are beset with a multitude of problems touching the whole welfare and architecture of their life. In the early days leaders and those in authority were men from the Church of England or other sending Churches, and these men were either themselves learned scholars or had the rich heritage of learning and experience accumulated throughout the centuries to turn to. In the younger provinces, however, there is no such heritage; and yet their leaders are confronted with many questions whose right answers are only to be found in knowledge or access to it. Wisdom in such subjects as Church government, evangelistic method, Liturgiology, Canon Law, Moral Theology, Church History, Music, and many another, is essential if a Church is to be so rooted as to stand inviolate for ever.

Should there not

THE COLLEGE CHAPEL—formerly the Pilgrim's Chapel



therefore be established, it was asked, a Central College for the whole Anglican Communion to which picked young clergy could come from all lands to draw deeply from the wells of scholarly and living theology? In such a College emphasis must be laid, it was urged, on a living theology reverently aware of God and having knowledge of the needs of a teaching Church in the diverse settings of many lands.

And further: the Anglican Communion is now world-wide, but its many provinces have little knowledge of each other. In such a College would not clergy from a diversity of lands and races, having corporate life in worship and study, be strengthened and inspired by knowledge of the range of the work and ways of our Church? And further still: there are diversities of Churchmanship. In such a College, wisely and lovingly ruled, could there not be generated deeper respect and understanding of outlooks, other than one's own—for if the Anglican Communion is to be worthy of the responsibilities of its heritage it must first know itself?

Deeper learning and wider fellowship: that, in brief, was the ideal discussed.

The article attracted some attention. It was ordered by authority to be reprinted and sent, with a letter inviting comment, to the bishops in many lands. Their replies left no doubt that a College striving to achieve such ideals would be most welcome; and encouraged by their warmth Archbishop Lang decided to bring the project before the Lambeth Conference which was to have been held in 1940. He went further, for shortly before his retirement he gave it as his opinion that St Augustine's would be the ideal place to house such a College.

The story now returns to Canterbury. On the night of May 31st–June 1st, 1942, the city suffered a most vicious air-raid in which the College was grievously damaged. The few remaining students were dispersed and the College was closed.

At this juncture, while the College was out of action and could not be repaired until after the end of the War, it so happened that the Report of the Archbishops' Commission on the Selection and Training of Candidates for the Ministry was published. This deprecated the segregation of missionary-minded ordinands in separate Colleges and recommended the closing of missionary Colleges, so that the whole future of St Augustine's—not forgetting its Royal Charter which could not be set aside—was bound to be under review.

A.D. 1948
Archbishop Temple, who followed Archbishop Lang, was enthusiastic for the project

THE ANCIENT GUESTEN HALL—restored as College Dining Hall





STUDY—newly reconstructed within Butterfield's "cloister"

and the Bishop of London (the other two Electors named in the Charter) he appointed the author of this pamphlet to be Warden of St Augustine's College, with the responsibility of preparing the way for a new and enlarged life.

Two events now followed in quick succession. First: in 1947 the King in Council was pleased to grant a Supplemental Charter allowing all that the Petition sought for enlarging the life of the College. Second: in 1948 the Lambeth Conference, after full deliberation, gave unanimous assent to the following Resolution:

"86. In the opinion of this Conference the establishment of a Central College for the Anglican Communion is highly desirable and steps should immediately be taken to establish this College, if possible at St Augustine's College, Canterbury."

This was final and decisive. Kings and queens, great statesmen and pious benefactors, have founded Colleges. But surely it is unique for a College to be established at the expressed wish of the whole episcopate of a world-wide Church.

Meanwhile the war damage has been repaired. A large donation from the S.P.G. and many smaller gifts have made possible considerable internal reconstructions so as to improve the amenities of the College for its wider purpose.

The work of preparation is now complete. The Central College for the whole Anglican Communion opens this year, 1952, 1,355 years after the arrival of St Augustine; and it is worthy both in heritage and equipment to carry on the great traditions of evangelism and learning which he himself here initiated.

THE FUTURE

It is a strange and moving story. Here, at the dawn of our English history was laid the seed-bed of the Faith of our people. The great Abbey nobly served its day, but at the last ceased to be evangelistic and therefore died. There followed a second life-giving foundation which was evangelistic indeed, and has played no small or unworthy part in

of a Central College, and was in process of enquiring into the practical steps necessary to fulfil his predecessor's hopes that the College, if established, might be placed at St Augustine's; but he died before definite decisions could be made.

It fell, therefore, to his successor, Dr Fisher, to decide on action. He directed that the whole matter be brought before the Lambeth Conference in 1948; and supported by the Archbishop of York

carrying the faith to all parts of the world. Now there is, as it were, a third foundation to which sons and grandsons are to return to Canterbury from many lands. Surely it is a story of enduring life.

One more matter must be touched on: that of finance. It is obvious that far-flung and poor missionary dioceses cannot afford from their own slender resources to send and maintain their chosen students. So these clergy will come free of charge, and the cost of making this possible will be shared amongst all provinces of the Anglican Communion. England and the United States of America, which comprise the richer provinces, will accept the larger share. Leaving out travelling expenses to and from England it is reckoned that each man will cost—including an allowance for personal and vacation expenses—£300 a year. Twenty-five men, the total number envisaged in the initial plan, will therefore need £7,500 a year. Of this, England and America will find rather more than £3,000 a year each, and the smaller provinces proportionately smaller sums. The Presiding Bishop of the Church in America has promised that America will find its share.

What of England? Surely not another new appeal? For though its novelty might give success at first there could be no assurance of continuity. A different approach is needed. The work to be done at St Augustine's is an integral part of the missionary work of our Church, and therefore responsibility for it may reasonably be expected of the Church's accredited missionary organizations. This proposal was laid before the Societies. The S.P.G. promised £750 a year for five years; but all Societies agreed to invite the S.P.C.K. to accept the major responsibility for making known and meeting the needs of the new College, for these reasons: The oldest of our Societies is pre-eminently the tried and trusted "Handmaid of the Church" in its work of teaching and education; and it is honoured in many countries with grateful recognition of all that it has done, and still does, for Theological Colleges and Theological training.

The S.P.C.K. has accepted the task thus laid upon it. It has promised up to £2,400 a year, for three years in the first instance; and it relies upon the Church of England, on whose behalf it acts in this matter, to enable it to fulfil and continue this promise. Surely our Church, the Mother of so great a family, will not fail, and will assure the S.P.C.K. of the support which this responsibility demands.

CONCLUSION

The narrative must not end as though all that has been written is merely the prelude to a money appeal. It is far more. It attempts to set out an ideal, a vision, a venture of faith.

To stroll about the College grounds, enfolded in their quiet peace, and to recall generation after generation of worship and study; to stand in St Pancras' Chapel with thoughts of St Augustine himself and the beginnings of so enduring a life; to kneel in prayer before the restored altar in the Abbey crypt—to do these things is to know holy ground and to feel a strangely renewed sense of the power of the ever-abiding truth of God in a restless and questing world.

It is indeed holy ground. But neither places nor men can rest on past achievements; they have to renew their strength and usefulness. So the vision of the future is one of wider service and expanding influence. It sees men coming to St Augustine's from far and near, from the busy cities and quiet villages of many lands, from remote

islands of the seas, from wherever they are occupied in the work of the Church. Here, surrounded by living traditions, and in study and worship together, they will find fresh springs of the water of life, and will take back with them new inspiration for the tasks that await them in their home-lands. Thus the prayer is that the world-wide fellowship of the Anglican Communion, from the beginnings made by St Augustine in this place, will be strengthened and united in the worship and service of God, and in the declaration of the Glorious Gospel of the Blessed Lord to all the world.

A LITTLE POSTSCRIPT

No detail has been attempted in this crudely drawn outline of a very great picture. But here are two small fragments of the detail.

The last Abbot had a charming grace-cup. On his death it went to his brother, and after nearly 400 years in the same family it was most generously presented to the College. The rim of it bears the legend: "Velcom ye be, dring for charitie."

May "Velcom ye be" greet all who study here.

John Dygon who was Abbot from 1497 to 1509 is supposed to be the John Dygon who took the Degree of Bachelor of Music at Oxford in 1512 and is described by the University Records as "Prior of St Augustine's Abbey, Canterbury"

He wrote a charming motet to the words "ad lapidis positionem, quare non servabant penam justicie? Quod enim vivit vivit deo". The sentence is perhaps a quotation but scholarship has not yet found its source. "Quod enim vivit vivit deo" is the Latin of Romans 6. 10—"For in that he liveth he liveth unto God"—which is part of one verse of the Easter Anthem in the Prayer Book.

It seems then to be an Easter Hymn, but the difficulty of acceptable translation lies in the word "penam" which may be a medieval form of "poenam"—punishment. A distinguished scholar gives the translation: "At the sealing of the tomb why did they not secure the punishment of the righteous? Because in that he liveth he liveth unto God". Another suggestion is: "At the setting of the stone why did they not pay heed to the retribution of justice? For in that he liveth he liveth unto God". But whatever the exact meaning the link with the past of the Abbey is happy, and the thought of the triumph of resurrection is a proper postscript or epilogue to a booklet whose theme is renewed and enduring life.

The College has no motto. Perhaps "Quod enim vivit vivit deo" would serve: Life lived for God is life enduring.

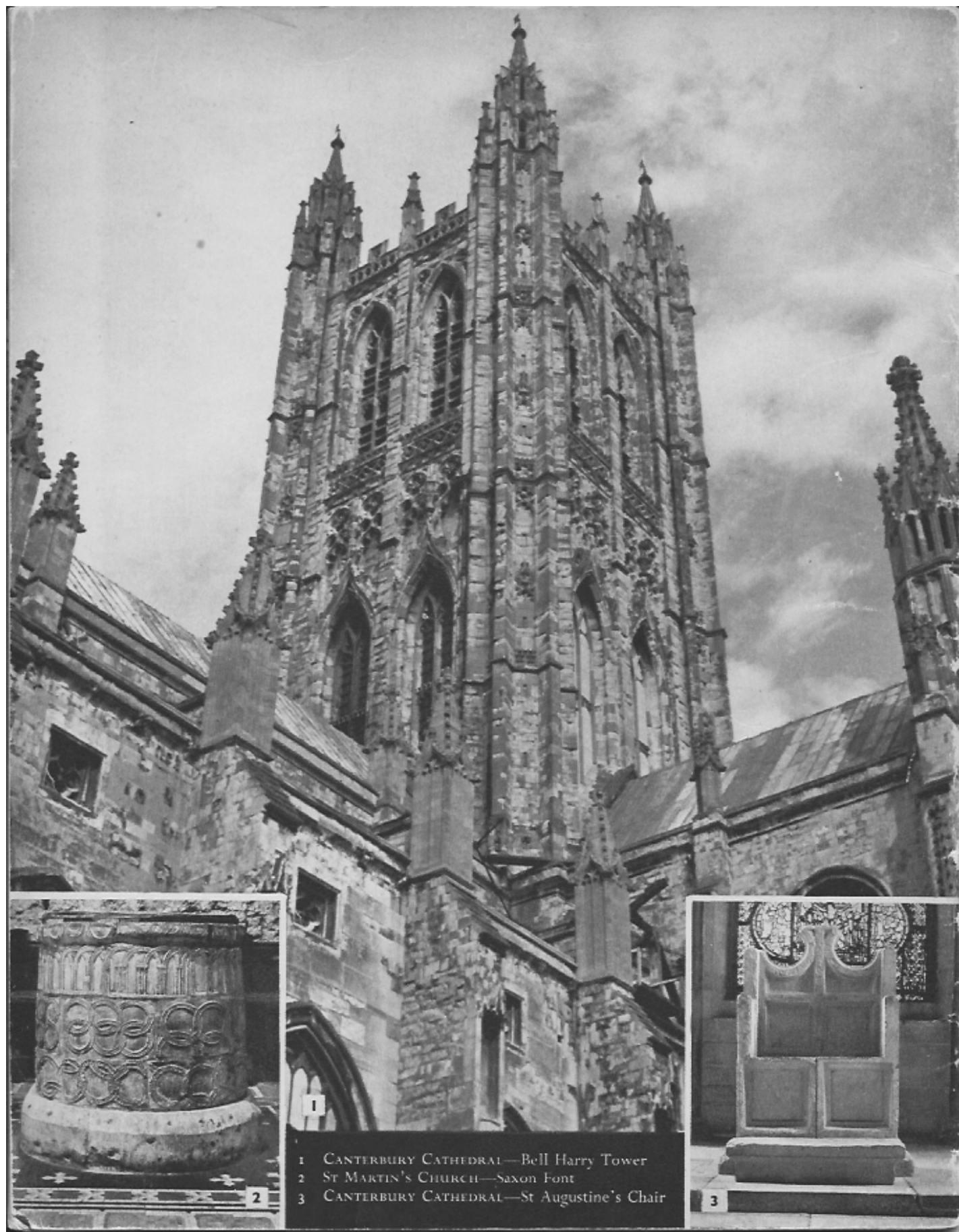
First published in 1952
by S.P.C.K.

Northumberland Avenue, W.C.2

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LIBRARY—Interior





AN ADDENDUM

Canon W. F. France: A Quiet Hero

For the 1956-57 academic year, I was one of a group of students from the Episcopal Church (USA) studying at St. Augustine's College, Canterbury, during the 1952-1967 period when it served as the Central College of the Anglican Communion. We students heard the story of Canon France who had been the last Warden of St. Augustine's College when it served as a Missionary College for the Church of England (1848-1947). The college was so severely damaged by a German air-raid on the night of May 31, 1942, that it could no longer operate, so Canon France was left virtually alone in the college. He spent his days on his hands and knees picking up the sharp glass shards that the bombs had sown across the campus. Canon France knew that if the shards were ground in, the soil would be forever contaminated by them. St. Augustine's as the Central College of the Anglican Communion and the King's School since 1976 have benefited by Canon France's quiet labor.

Milton Crum, September 13, 2013